1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

The Tui Tonga greeted the great *fahu* (the Tamaha) by placing her foot on his head or by touching his nose to her foot. In the presence of any of his *fahu* he must abstain from eating (65, p. li). He greeted the *kaingaofi* with the nose kiss. The matapule kissed his foot. The *kainangafonua* suffered the Tui Tonga's foot to rest on their head. This was supposed to cure those of this class who were sick. The *tamaioeiki* were too low to touch the Tui Tonga. If sick, they might be cured by having the abdomen of the afflicted one rubbed with the bowl in which the Tui Tonga washed his hands.

CEREMONIAL FUNCTIONS OF THE TUI TONGA

That the Tui Tonga was regarded as a true god by his subjects seems doubtful. That he was regarded as of semi-divine nature is certain, for the Tongan belief is that he was of semi-celestial origin, the progenitor of his line being the sky god Tangaloa Eitumatupua. That he was a god living upon earth all of my informants denied. Collocott, however, records (16, p. 79) a lament or funeral piece for a deceased Tui Tonga, in which he is called a god.

My informants knew of no worship of the Tui Tonga after death, but only of worship of the gods proper. The priest Kautai scoffed at the idea of the Tui Tonga being either a priest or a god. He characterized him as the highest male chief and hence the most sacred male of the country.

Wilson (66), however, states that on occasion, certain deities were represented by certain chiefs; although the Tui Tonga is not specifically mentioned, he may be referred to in connection with either the deity Pulotu Katoa or the deity Fatafehi (whom I have failed to identify). The deity Taliai Tupou was connected with the Tui Kanokupolu. Wilson's statement follows (op. cit., pp. 276, 277):

> Every district has its own deity; and each family of note has one, whom they consider as their peculiar patron. Talliataboo [Taliai Tupou] is the god of Aheefo [Hihifo], which being at present the most powerful, he is accounted a great warrior. Futtafáihe [Fatafehi] presides over Mooa [Mua] and Doobludha [Pulotu], Cartow [Katoa] over the district of Ahoge [Hahake]; each of which deities are on certain occasions represented by the several chiefs of those districts.

Mariner (41, vol. 2, pp. 78, 79) states that high respect and veneration for the Tui Tonga were shown by the following observances: (a) *inasi* ceremony: offering to him of first fruits, about October; (b) peculiarity of his marriage ceremony; (c) peculiarity of his burial ceremony; (d) peculiarity of mourning for his decease; (e) non-circumcision, unless he went to other islands for the operation; (f) not tattooed; (g) peculiarities of speech, used in regard to the Tui Tonga.

565 The basic characteristic of Tongan society is the presence of ranked strata with each stratum havingan increasing amount of access to social prestige and economic resources as one movex from the lower to the higher strata. Membership in a stratum is ascribed by birth; one is born as a commoner (tu'a), chief's assistant (matāpule), a chief or noble ('eiki), or a king (tu'i). Individual movement between strata is nearly impossible except that occasionally a commoner may be advanced
565 to the position of chief's assistant. If one marries outside his or
582 her social stratum, it does not alter his or her position. Such marriages are discouraged, particularly if one of noble birth should wish to marry someone of lower rank.

178 Tongan society is still very much a kinship-oriented society and
181 attitudes and behavior evident at much life crisis events as births, first birthdays, circumcisions, marriages and deaths reflect the traditional orientation of Tongans. Traditional values and beliefs are also reflected by reliance upon native medical practices and the continuance of belief in ghosts, spirits, and spirit possessions.

75 The traditional exists side by side with the modern. For instance,
177 modern medical care is usually readily available and readily accepted;
178 traditional and modern medicine are conceived of as being complimentary
181 rather than contradictory. The Tongan concept of social interaction seems to have been the most resilient aspect of their culture and two centuries of contact with the Western world have changed it little.